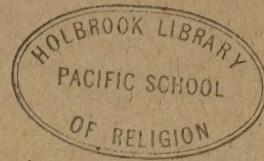


The American Friend

Old Series
Vol. LII No. 3

FEBRUARY 8, 1945

New Series
Vol XXXIII No. 3



On Personal Integrity

I DESIRE to conduct the affairs of this administration that if at the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left, and that friend shall be down inside of me.

★ ★ ★ ★

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.

ABRAHAM LINCOLN.

The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For February 11—Triumphant Service

(Matthew 10-11)

SOURCE OF AUTHORITY

With a hundred voices crying with religious fervor, "this is the way," it is not strange that we have a generation of young people about us asking how they are to know what to believe or what is right.

One of the things which set Jesus apart from all other teachers was that his hearers recognized that he spoke with authority. Well may we ask, from whence came this authority? He had no credentials from any great ecclesiastical body who had delegated him to speak on their behalf! On the contrary, when he tried to speak in the synagogue, he met strong opposition and rebuff. He held no office in the priesthood.

Jesus was born of the tribe of Judah and the priests could be chosen only from the tribe of Levi. The only ceremonial recognition he received was water baptism in the Jordan river at the hand of an unlettered, uncouth preacher from the wilderness.

He derived none of his authority from the government. A Roman ruler tried to kill him when he was a babe, and another Roman ruler had him crucified as a common criminal.

His authority came from no scholastic attainments. He held no degrees from any institutions of learning. The Scribes and Pharisees said, "How knoweth this man letters having never learned?" No, he had no credentials but himself and yet after two thousand years he is called the Master Teacher.

If we can find the source of the authority in the ministry of Jesus, it should help us to find the same source for ourselves. While Jesus was familiar with the sacred writings and quoted them freely, I think it is safe to say that he did not rely upon a book for his authority, however valuable the knowledge of the experiences and teachings of the good men of the past might have been.

There is a portion of the gospel of John which not only indicates the source of His authority, but also holds out a promise to all his followers. John 14:24, 26: "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken

unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Roman Catholic church has been built upon this great principle of immediate revelation, but according to early Friends they made the error of trying to shut up this authority in the office of the Pope.

When Jesus was about to go away he said, "I have many things to say unto you, but ye cannot bear them now, Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth."

George Fox did not confuse the light of Christ within, this inward source of truth, with man's notions or conscience. It does man no harm even though it is an offence to his pride and ego to acknowledge that this source of truth and authority is something beyond himself. It should be enough to realize that we have the capacity to receive and transmit it.

Questions:

1. Is authority conferred by a religious organization a desirable thing?
2. Should pastors of Friends Meetings have more authority?
3. How can one discern between the voice of God and his own desires?

P. M. T.

For February 18—The Supreme Treasure

(Matthew 13:44-46; 14:13-21)

ACQUIRING THE BEST

I have found so much help in Leslie Weatherhead's treatment of the two parables in this lesson, in his late book *In Quest of a Kingdom* that I want to recommend its reading to all who desire new insights in the great truths found in the Scriptures.

Many, possibly most of the discoveries and inventions made in the last century, which have changed the course of our civilization so greatly, have been accidental, just as was Columbus' discovery of America while seeking a shorter route to the East Indies.

The farmer in the first parable was trying to prepare a seed bed for a crop of wheat when he discovered a treasure

which had been hidden perchance for years. Only those who have lived simply and known the pinch of penury and want can appreciate that portion of the parable which says, "and in his joy he goeth."

No one has ever been able to describe the experience of a person who for the first time comes to the knowledge of unity with God. We can point the way and assist by our prayers but the seeker never knows what is ahead when he is plowing deep in contrition and repentance for he has no vocabulary with which it can be described until he strikes the treasure. Yes, I think the first conscious knowledge of God will forever be a great discovery of a hidden treasure.

Without doing violence to the central purpose of the second parable there is a secondary truth here which the contrast in the two parables helps to emphasize.

The merchant was a dealer in pearls and constantly knew the joy of possession as well as the quest for better and finer pearls. He knew what he wanted and recognized it when he found it.

To become a child of God through one's voluntary faith and commitment is a glorious experience but we do begin at the stage of a child even though we may be grey-headed. The pearl merchant was not content. He was always searching for something better.

What was this pearl of great price, so valuable that he was willing to sell all his pearls to possess it? After years of missionary labors and Christian service, Paul said, "Not as though I had already attained either were already perfect. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." He felt called to be a mature man in Christ Jesus.

This great urge of Paul should be common to all Christians. Christian perfection seems so far removed from the average Christian that seldom is a person found who is seriously making the quest. It was not until the merchant sold all of his nice, good pearls that he was able to purchase the best.

Questions:

Where and what is the Kingdom of Heaven?

What do we mean when we pray "Thy Kingdom come on earth"?

What are some of the good things which stand between us and the realization of the best?

P. M. T.

The editorials and articles in the Penn Teachers' Monthly as well as the comments on the Uniform Lessons will be very helpful to the teachers of young people and adults.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

PERCY M. THOMAS, Associate Editor

Subscription Price—\$1.50 per Year

Old Series
Vol. LII No. 3

FEBRUARY 8, 1945

New Series
Vol. XXXIII No. 3

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

The Churches and a Durable Peace

Reflections from Cleveland

PROBABLY the most important church gathering of a decade convened at Cleveland, January 16-19, as representatives of American Protestant churches came together to speak on the conditions for a "Just and Durable Peace." Four hundred and eighty-one members of the Conference sessions represented the full range of the nation, and practically all Protestant communions. The attendance could also be broken down into a professional pattern. Educators, newspaper editors, lawyers, legislators and other business and professional people were present as well as ministers and church secretaries.

These included John Foster Dulles, chairman of the Conference and international lawyer, Chief Justice Bakke of the Colorado Supreme Court, Justice Parker of North Carolina, Congressman Walter Judd of Minnesota and others prominent in their several fields. There seemed, as best one could sense the nature of attendance, a fair balance of clergy and laity.

THE NATURE OF THE CONFERENCE

The voice from Cleveland, therefore, was measurably a representative voice. The message which it produced was probably not a measure of the American Protestant Church mind however. No conference can ever reflect accurately the constituency back of its representatives—nor should it. Certainly the conference at Cleveland did not attempt to do so. It was set up as an unofficial body with a competence to speak only for itself. Though assembled through the efforts of the Federal Council of Churches it, in no sense, presumed to speak on behalf of the Federal Council, nor even of the several denominations. Representatives were appointed by the churches in various ways, to meet, think, and bring forth a message as their own. That message is now before America and the world and it carries a weight and importance probably beyond any other from our American Church fellowship.

There were many representatives who came "keyed" for battle. The issues loomed large before the assembled conference as it got under way. The Dumbarton Oaks Proposals in particular seemed, to many, a formidable barrier to unity. It was almost assumed by some that there would need to be a

minority report by those who felt that those proposals were entirely unworthy of support. When the Conference closed, it had developed a democratically produced statement that gathered the minds and spirits of nearly all into a united message. It demonstrated the possibilities of unity in diversity by which interdenominational movements should be greatly encouraged. If Cleveland could do this in the area of world peace then later conferences can also dare other difficult problems. That was the great victory at Cleveland. It was not a victory in words so much as in spirit. Probably no one is completely satisfied with the words and emphases, but it left no place for a consistent political "bloc" to develop in the Conference.

AS THE CHURCH SHOULD SPEAK

Such a conference does not convene as a body of experts in political theory or international law. They convene as *church men* and speak as such. Consequently they did not attempt blue printing the future for world organization. Instead they prepared, first of all, a statement on the Christian faith and world order. Against that background they threw the current problems of our international life.

That is the only safe approach for church groups to take in speaking to problems on the political front. They can speak to the basic principles, but they are not prepared to fashion the international text itself. The conference at Delaware, Ohio, three years ago adopted the "Guiding Principles," and later the Department of International Justice and Goodwill of the Federal Council of Churches prepared the "Six Pillars of Peace" as the yardsticks by which world organization could be measured. Cleveland measured the Dumbarton Oaks Proposals by those "pillars," printed elsewhere in this issue.

PEACE AND DOMESTIC ORDER

But to get the full impact of the Conference, one should secure the complete text of the Conference Message and study the statements on other aspects of the world order problem. Rightly it was assumed that international affairs cannot be treated as such without reference to domestic affairs within each nation. There are the headwaters of peace or war. No longer can a major nation fall to pieces without the entire world being likewise threatened. We must

therefore make world moves to save disintegration inside nations and we must give particular attention to reconstructing American life in terms of its world effect.

The message speaks at some length to the economic question. Here are some pungent statements from the text. "The economic aspect of human life concerns the Church in two ways: through the widespread fact of poverty and through those maladjustments which, never the sole causes of war, may predispose populations to war. . . . Morality and self-interest combine to show that in a world tending toward unity by communication, the standard of living of men anywhere is a concern of men everywhere." The church has a duty to speak to our economic order in terms of the Kingdom of God.

In the field of race relations, the message calls for a permanent Fair Employment Practices Commission, repeal of the poll tax and other discriminatory laws, for housing projects without discriminatory practices, the repeal of the Oriental Exclusion Act and for the civil rights of Japanese-Americans.

The contending ideologies of capitalism, communism, etc., were considered as well as the more specific questions of property rights, "free" enterprise and public control. The Message declares that the right of property is based upon the personal nature of man, and the maturing of personality. Property right is not based upon mere "animal need." Capitalism and Communism are not accepted as fixed systems to be set against one another. We live in a mixed economy, where systems at certain points tend to merge. Nations with different economic orders can and must cooperate. Private enterprise, cooperative, public ownership and public control of enterprise are all to be found and are desirable for our social order.

TREATMENT OF ENEMY NATIONS

Speaking to the question of the peace settlement as it relates to Germany and Japan, they called for a collaboration of all nations, including them, and the economic development of each, with access to raw materials. The partitioning of Germany was opposed.

Particularly pertinent was the statement on Japan: "We cannot in good conscience be a party to the dismantling of Japanese colonial possessions without at the same time insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another, whether in Korea, in India, in the Congo, in Porto Rico or anywhere else."

Two recommendations for immediate attention punctuated the end of their message. (1) A meeting of the United Nations at the earliest possible time to consider the Dumbarton Oaks Proposals and (2) postponement of action on peacetime military conscription until after the war.

ON BEING A GOOD DISSENTER

We were standing in line at the hotel coffee shop awaiting our turns for a table, when a happy fate placed Chief Justice Bakke at a table with us in a

"twosome" arrangement. We remarked upon the willingness of E. Stanley Jones to offer amendments in the general sessions when he knew they would in all likelihood not pass. After commending the vision and courage of Stanley Jones, Justice Bakke stated, "The possibilities of being a good dissenter are well illustrated by the fact that Justice Holmes' dissenting opinions of a generation ago have now become the law of the land."

That statement is no longer news, but it is important. It is well for us to remember that when we rejoice in our expressions of unity, that the dissenters may have made a much greater contribution than the record shows. As the assembly voted down the amendments offered by Stanley Jones for a more democratic world organization than Dumbarton Oaks proposed, it was done, not with a feeling that he was wrong, but that he was "right *too soon*"—that the world powers are not yet prepared for the answers which he offered. The adverse vote was probably due to a feeling that the Conference message would not be taken seriously by governments if it came too far from recognizing certain "practical" realities in the world political situation. If our voice was to have effect it would be necessary for us to point out *possible* steps rather than *impossible* ones toward the ideals for long range answers as stated elsewhere in the Conference Message. The concern of Stanley Jones was incorporated in a less specific form on Dumbarton Oaks.

As the conference came to an end, one Friend of the twenty Friends present, remarked, "If Friends have an 'Atlas Complex' they would better get over it. We are not holding up the world. The sincerity and the power of this conference should dispel many of our notions of self-importance." Cleveland leaves the following values for us. (1) The finding of deep unity on this difficult and complex problem should stimulate more courage to bring our united impact on other problems. A greater hope for world Christendom has been stimulated. (2) The churches are finding their function as churches on the important political front. They have found their proper strategy in large measure. (3) They are therefore becoming *responsible* in the area of social change. No longer can the church be dismissed as an unimportant influence in social advance. (4) Christian *foundations* are being laid. That is important. The churches need not turn from the Christian gospel to politics, but rather lay the eternal Christian principles beneath all human plans. As the message states, "Christians must act in situations as they exist" but they must also "constantly maintain tension with any secular order." Cleveland was a multiple version of the prayer, "Thy Kingdom come."

The Conference Message concludes with the following words: "The unique contribution of the Church is to bring to all these tasks the maximum of Christian faith and the full development of its power, its motivation and its resources. Before we can do Christ's work, we must appropriate more of His life. Basic to all else are greater depths of Christian faith, greater endurance in Christian fortitude and courage, more whole-hearted devotion to Him and a more uni-

versal experience of His forgiving and creative grace.

"As the Christian Church faces its duties and the dangers of this hour, it must undergird its own life and its people with prayer through which is made available to men the infinite resources of God. Without Him we can do nothing. With Him we can ad-

vance toward His Kingdom of righteousness and brotherhood."

E. T. E.

Copies of the Conference Message may be ordered through the Friends Peace Board, 101 South 8th Street, Richmond, Indiana. The price is ten cents each. For large quantities, some reduction can be made.

Message-Bearers Needed—NOW

By Leonard S. Kenworthy

O Lord, open thou my lips

That my mouth may declare thy praise.

Psalm 51:15 (Smith Translation).

THE greatest need of the Society of Friends today is for several scores of ministers, convinced of the need for Christ's message in this critical hour, clear as to God's guidance in their own lives, conscious of the host of people around the world ready to be gathered together in a new crusade for Christ, concerned that they understand and love *all* God's creations, and capable of expressing Christ's message for today in simple, concise, warm, challenging, personal language.

That is the need, the greatest need now, today. You who read this message are among those who must become those message bearers. We are not ready yet, but we must begin our preparation immediately if we have not already begun. And this preparation must be a primary demand upon our time and energy, not a secondary one to be attended to when other demands have been met.

FOR A FRIENDLY MESSAGE

This is true among all groups of Friends, pastoral and non-pastoral, "conservative" and "progressive," whatever labels we attach to our unfortunate divisions. Among pastoral Friends of the Five Years Meeting there is a need for pastors who know and understand Friends beliefs and practices and who can help to stop the tendency to transform Friends Meetings into community churches. Among so-called "liberal" Friends the abolition of the practice of recording ministers was a noble experiment, intended to encourage ministry by many, but it has failed to produce any group of really concerned ministers. Among conservative Friends, the spirit is often there, but it sometimes fails to find expression in an outpouring of ministry either among themselves or to others.

Those few great spirits among us who have climbed our contemporary Pendle Hills in many parts of the world, have seen a host of people ready to be gathered. They have talked and lived with these thousands, perhaps tens of thousands, of modern seekers who have already "drawn in themselves the marks of a new faith with the timid pencil lines of hope." They are to be found in C.P.S. camps, in Japanese-American relocation centers, in prisoner-of-war camps, in refugee internment centers, in colleges, in labor unions, in rural communities, in the armed forces of various nations, everywhere, among all peoples.

Some are disillusioned by the war, some are almost crushed by the oppressions of men, some are struggling to swim in the turgid, turbulent waters of today—almost despairing of hope, ready to drown spiritually, yet still retaining some hope, some faith, ready to believe, almost persuaded, yet waiting for the message bearers and their message.

Knowingly or unconsciously they crave Christ. He alone will satisfy. But they do not know that He is here, within, waiting, ready to speak to all of us in the silence

of the eternal within us, while the cymbals of the temporal raucously ring without. They would know Jesus. Our task is to introduce Him to the world at this critical juncture. And by that I mean not alone the historical figure, but also the contemporary, ever-present figure whom we know and love and after whose message we strive.

A CALL TO THE MINISTRY

The call, then, comes for modern message-bearers among Friends as amongst others. Many amongst us must be attentive and eager to become these message-bearers. Too long we have dared God to make ministers of us, until our resistance was so great that God could not use us as his fellow workers. Instead we must strive for that spirit out of which a living ministry will spontaneously arise. We must be open, sensitive, desirous of the gift in the ministry, and dedicated enough to prepare ourselves for it.

Some years ago Neave Brayshaw wrote that "The expression, 'the gift of the ministry,' may slide into an excuse for shrinking if we forget that it is a gift for which search is to be made, yea, *coveted earnestly*." And he concludes with the searching question, "Have you ever coveted it earnestly, or is it a gift which you fervently trust will never be bestowed on you?"

The Society of Friends stands on the threshold of a revitalization as an instrument of God. Its rebirth must come through hosts of reborn men and women. And its rebirth will come only when a vital, living ministry arises amongst us, a ministry that arises from the Spirit which gave forth the Scriptures and the great revivals of former days.

Upon you and many like you rests this responsibility. Especially does it rest upon younger Friends and friends of the Friends, for in all the movements of Christian history it is the younger men and women who have aroused the world to a new dedication to Christ, from the days of Christ to Francis, and from Fox and Wesley to the Student Volunteer Movement.

Today is the day, now is the time, you are the one. Message-bearers are needed, NOW.

It is a living ministry that begets a living people; and by a living ministry at first we were reached and turned to the Truth. It is a living ministry that will still be acceptable to the Church and serviceable to its members.

—Somerset Quarterly Meeting, 1694.

The urgent need is for Friends, ordinary Friends, so fired with the joy of God that they become impelled to witness, to tell the truth as they have experienced it, to minister to the discouraged and the seeking, to blaze the trail of God in the New Order.—Baltimore Yearly Meeting (Homewood) Epistle, 1943.

It is not the abolition of ministry but the abolition of the passive laity that the Society of Friends has ever striven for.—DOUGLAS V. STEERE in *A Quaker Meeting for Worship*.

A Just and Durable Peace

Viewpoint of the Commission

THE Cleveland church conference on a Just and Durable Peace and consisting of four hundred eighty-one delegates, representing virtually all of the larger Protestant communions, urged support of the Dumbarton Oaks Proposals "as an important step in the direction of world cooperation" and proposed nine amendments to bring the proposals for a world security organization more nearly in accord with the Christian ideal.

Approval of Dumbarton Oaks Proposals as a first step toward achievement of a post-war world order consonant with the Guiding Principles and Six Pillars of Peace was embodied in a six thousand-word "Message to the Churches" adopted January 19 in the closing session of the four-day Second National Study Conference on the Churches and a Just and Durable Peace.

ON WORLD ORDER

The three-part message to the churches constituted the findings of the most representative Protestant gathering in many years and was a sequel to the first conference at Delaware, Ohio, in March, 1942. The Message, embracing a declaration of Christian principles, an appraisal of the current international situation and a program of action for the churches to insure the winning of the peace will be sent for study and action to all the Protestant communions, allied groups and city and state councils of churches represented. Thirty-four communions, eighteen allied bodies and seventy city and state councils sent delegates. At Delaware there were three hundred seventy-nine delegates.

In stating that four principles of conduct are needed to bring collaboration out of the realm of theory into that of reality, the conference called on government to: Adopt and publicly proclaim its long-range goals—goals stemming from the nation's Christian tradition; skillfully battle for its ideals and under conditions that no particular setback need be accepted as definitive. The conference said that, demanding the foregoing of its government, the people should judge it not merely by immediate results but by its long-term objectives and by whether it works competently to achieve them.

The recommendations concerning Dumbarton Oaks will be sent to the President, the Secretary of State and members of Congress. The conference approved a resolution urging a meet-

ing of the United Nations at the earliest possible moment to consider the Dumbarton Oaks Proposals. Only the four big powers—the United States, United Kingdom, Soviet Russia and China were represented at the Dumbarton Oaks conference.

THE RESPONSIBLE CHURCH

In discussing "Christian Faith" and its application to secular affairs, the Message said that "Christians must act in situations as they exist and must decide what God's will demands of them there."

"At all times," it added, "they must keep the ultimate goals clearly in view but they have equal responsibility to mark out attainable steps toward these goals and support them. An idealism which will not accept the discipline of the achievable may lose its power for good and ultimately lend aid to forces with whose purpose it cannot agree. If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. . . . It is the possibility of change which is the bridge from the immediate situation to the Christian ideal. That possibility is an imperative for Christians. . . . The churches through their leaders have the task of assisting people in situations of this kind. Specifically, in the realm of world order, the churches must declare their understanding of the will of God for life among the peoples of the world. . . ."

Evidencing its concern lest the "unconditional surrender" demand of the United Nations prolong the war, the conference asked explicit clarification of the postwar treatment the peoples of Germany and Japan will be accorded when they are vanquished. It expressed belief that such a statement is needed "in order to satisfy Christian concern and prevent needless sacrifice of life upon the battlefield."

FOR CHRISTIAN ECONOMICS

The Message opposed unilateral determination of boundaries in Europe or the forced partitioning of Germany and asked for smaller and weaker nations the fullest measure of autonomy consistent with European unity and world organization. It asserted that Japan's basic economic problems require that access to the trade and materials of the world pledged by the Atlantic Charter must be extended to her and added that

the United Nations' aim should be to bring Japan into normal relations with the world community at an early date.

The conference asked the United Nations to proclaim racial equality in law and opposition to color discrimination, to foster the development of self-government of colonial and dependent peoples under an international authority and to work toward an international bill of rights.

The conference devoted considerable attention to the economic problem, both domestic and international, and its relationship to a just and durable peace. It said a new challenge is offered to the people of America to establish, along with political democracy, an opportunity through productive employment to earn an income sufficient for the basic needs, and an assurance to every individual, regardless of race, equal and unsegregated opportunity for worship, protection in time of unemployment, illness or need, and full civil and political rights.

It recognized the need for experimentation with various forms of ownership, and control—private, cooperative and public. It said changes in the American economic system in the direction of more social planning and control might be necessary, with more regulation of the rights of private property and freedom of enterprise.

In order to prevent recurrent depression, the goal of full employment of labor and of economic resources on a world scale must be continuously pursued, the conference said, and poverty must be attacked by helping men everywhere to raise their standard of living. A world point of view must be developed in economics and appropriate institutions developed in which the United States must actively participate for both its own welfare and the common good, the conference held.

PROGRAM OF ACTION

The program also called for greater attention to the church's program of education to develop leadership trained in the techniques of building a Christian world community and teaching children the conditions of world peace, use of all the facilities of the Protestant churches to secure American participation in international cooperation, church assistance in relief and reconstruction in war-ravaged areas, a continuing campaign to wipe out racial prejudice. It called for active support of legislation providing for a permanent Federal Fair Em-

ployment Practices Commission, repeal of the poll tax and other discriminatory laws, and housing projects and other measures designed to advance the well-being and constitutional rights of Negroes and other underprivileged groups. Another recommendation suggested two study conferences; one, on industrial relations and rural economics; another, on race relations.

In another special resolution the conference concurred in resolutions of the Federal Council of Churches and many other religious and educational bodies urging deferment of Congressional action on peacetime military conscription until after the war.

To encourage participation by all delegates, the discussions were carried on in three group meetings of equal size. All groups discussed all phases of the agenda, each had its own findings committee and each was represented on the fifteen-member Conference Findings Committee headed by Bishop G. Bromley Oxnam, president of the Federal Council of Churches and Methodist Bishop of the New York Area. The Findings Committee, working far into the night, succeeded in reconciling the divergent views of the three groups so that the Conference, in closing plenary sessions, reached agreement quickly in adopting the Message to the Churches.

Throughout, a spirit of fellowship and a desire to reach agreement on a course that would carry the churches along the path they have followed towards a post war world order based on spiritual principles, dominated the conference. At the start, wide differences of opinion were apparent—especially concerning Dumbarton Oaks. Some favored accepting it as a beginning, others wanted conditional acceptance and others rejection, but at the close virtually unanimous agreement was achieved.

The Conference closed as it had opened—in the Old Stone Church across the square, with an address by Bishop Oxnam, and a service of prayer.

RURAL CONCERN RENEWED

The church is turning increasingly to rural life as a long neglected concern. In England, Anglicans, Catholics and Free Church members have formed the "West Sussex Church and Countryside Association." They call this rural interest, "a prime necessity of national revival" which has grown rusty with the years.

At the same time, a British Church Missionary Society urged a greater attention to rural problems at home and abroad. They call for a new policy which does not plan alone for urban centers in mission work abroad.

The Dumbarton Oaks Proposals

Christian Standards and Current International Developments

Following is the full text of the part of the "Message to the Churches" relating to the Dumbarton Oaks Proposals, adopted by the Second National Study Conference on the Churches and a Just and Durable Peace, at Cleveland, January 19, 1945.

THE decisions and actions of governments in the present international situation will have direct bearing upon the extent to which nations will collaborate in the postwar period. Tentative proposals for an international organization were agreed upon at Dumbarton Oaks by delegations of the United Kingdom, the Soviet Union, China and the United States. They have been offered to the public for discussion.

In the light of the Guiding Principles and the Six Pillars of Peace, we offer our appraisal of the Dumbarton Oaks Proposals and we call attention to certain related matters which we believe must be considered in connection with any international organization for world order and security.

DUMBARTON OAKS

We commend these Proposals to the consideration of the churches.

The Proposals are the only plan which governments have thus far evolved and therefore are the only available index to the extent of agreement which is now possible.

They set forth certain purposes and principles essential to world order and peace.

They provide for continuing collaboration of the United Nations, and in due course of other nations.

They provide through an Assembly for the periodic consultation of all member nations and for promoting cooperation in the interest of the general welfare.

They provide an Economic and Social Council for facilitating solutions of international economic, social and other humanitarian problems and for coordinating international policies and agencies in this field.

They provide, through a Security Council, for continuing consultation of representatives of the greater powers and of selected lesser powers with a view to a peaceful settlement of disputes and the restraint of aggression.

The Proposals now stand at a formative stage and the way has been opened for recommendations for improvement which will make them more acceptable to the Christian conscience.

Accordingly, we recommend that the churches support the Dumbarton Oaks

Proposals as an important step in the direction of world cooperation but because we do not approve of them in their entirety as they now stand, we urge the following measures for their improvement:

1. *Preamble*—A Preamble should reaffirm those present and long range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of people everywhere.

2. *Development of International Law*—The Charter should clearly anticipate the operation of the Organization under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law.

3. *Voting Power*—A nation, while having the right to discuss its own case, should not be permitted to vote when its case is being judged in accordance with predetermined international law.

4. *Amendment*—In order to permit such changes in the Charter of the Organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by all the permanent members of the Security Council.

5. *Colonial and Dependent Areas*—A special Commission should be established wherein the progress of colonial and dependent peoples to autonomy, and the interim problems related thereto, will become an international responsibility.

6. *Human Rights and Fundamental Freedoms*—A special Commission on Human Rights and Fundamental Freedoms should be established.

7. *Eventual Universal Membership*—The Charter should specify that all nations willing to accept the obligations of membership shall thereupon be made members of the organization.

8. *Limitation of Armaments*—More specific provision should be made for promptly initiating the limitation and reduction of national armaments.

9. *Smaller Nations*—There should be provisions designed more clearly to protect and defend the smaller nations from possible subjection to the arbitrary power of the great.

For the Convenience of readers, the Six Pillars of Peace are reprinted, herewith.

I.

The peace must provide the political framework for a continuing collabora-

tion of the United Nations and, in due course, of neutral and enemy nations.

II.

The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

III.

The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.

IV.

The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

V.

The peace must establish procedures for controlling military establishments everywhere.

VI.

The peace must establish in principle, and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.

Toward Re-discovering America

An Interracial Emphasis

By Gracia D. Booth

IN the new society which is destined to emerge from these tragic years of global conflict, humanity will be drawn into a closer intimacy of living than it is even remotely prepared to face. The post-war world of far-flung horizons and world-wide perspectives will demand of us a broader vision and a more comprehensive outlook than has ever before been demanded of mankind.

The fundamental need in such a society will not be just for Christian tolerance alone but for a complete acceptance and community integration of all racial and religious minorities. But before they can be really accepted and thoroughly integrated they must be understood by the average citizen and by each other as well. We tend, always, to fear and distrust and often to despise that which we do not understand because it is so different.

START IN "MIDDLETOWN"

Understanding demands education, both of the individual and of the general public—the kind of education which results in a real appreciation of cultural backgrounds so different from our own, perhaps, but potentially so full of valuable contributions to a common culture. America abounds in vast, unexplored areas of racial tension and cultural conflict and it is here, in these areas, that mass education is so urgently needed. When that education is accomplished, to some extent at least, we shall come to realize that this universal problem of the delicate adjustment of human relationships becomes, ultimately, your problem and mine. For education means action!

No longer can the responsibility for securing a just and durable peace be left in the hands of national leaders alone, however fine their leadership may be; nor shifted on to the shoulders of religious leaders, however far-seeing and consecrated they may be. Of infinitely

greater importance than the establishing of international boundary lines will be the erasing of interracial and intercultural lines of demarkation. This all-important task begins, not in London or Moscow, Ottawa or Washington, but in every Main Street in every Middletown in the nation for the firm foundations for a universal, permanent peace must be laid in your town and mine, in your street and mine—nay, even in your heart and mine. Without such foundations all international treaties and agreements are but as houses built upon the sands. We can no longer escape this responsibility for, today as never before, *every man is our neighbor.*

The minority groups themselves, more than all others, must each learn to rise above grievances and discriminations directed against them in particular, and join wholeheartedly in the larger struggle toward a common goal. The struggle is for a truly democratic society in which *all minorities* have a recognized place and the opportunity to make a real contribution toward the cultural enrichment of all.

BEYOND EVACUATION

One of the most pressing problems on the interracial front at the moment is that of the relocation of the thousands of Japanese and Japanese-Americans, both inland and on the West Coast, and the complete restoration of their citizenship rights after almost three years of life behind barbed wire.

The rescinding of the exclusion orders just before Christmas and the final lifting of the ban, on January 2, against their return to the Coast has completed the "turn of the wheel;" evacuation, relocation, return! We have seen our government swing from the one extreme of mass evacuation on the basis of race and color, of a total group of its citizens to the other extreme of dispersal resettlement of this same group on the

basis of individual loyalty and worth. Now, at least the thing for which the evacuees have hoped and prayed, the right to return to the areas from which they were excluded, has been granted.

The majority of those who are young and strong and able to start all over again have come out, but there still remain within the centers, many more, mostly elderly, frightened Issei who simply cannot bring themselves after three years on the shelf, to step out on their own and start all over again, much as they dislike camp life. They know that homes are re-built, families re-assembled and the broken threads of life gathered up once again into sane, meaningful patterns with far greater difficulty than they were torn asunder.

At the time of segregation many of these older people elected to go to Tule Lake, simply because they had lost all hope of a future here in America. Those of us who assisted as they entrained for Tule Lake, often five hundred at a time, will never forget the poignantly heartbreaking experience—stooped, shaking shoulders, trembling hands clasping our own so tightly, bitter tears as last farewells were spoken, often to their own children! They faced a future without hope because they had come to believe that there was no place for them in their adopted land. With them went many, many young children, too young to stay behind alone and unable to understand what it was all about. Young Americans entraining for a detention camp and ultimate deportation to a foreign land!

For those helpless older folk who cannot bring themselves to return to Japan, some plan of rehabilitation must be speedily worked out if they are not to live out their remaining years as wards of the government. Now that their dream of returning to their homes on the coast is possible of realization they find themselves unable, in many instances, to manage the return and so are in despair.

TO NEW HOMES

However, a large number of Issei are already happily and successfully resettled in the east and middle-west and have no great desire to go "back home" again. Wherever they are known they are unfailingly respected, oft times by Caucasians who realize for the first time that the alien Japanese is not some strange creature to be left alone but an average human being like themselves and well worth knowing.

Among the Nisei who have resettled, many have been forced at first, at least, to accept employment in occupations other than those in which they were trained. They have risen to the occasion, however, and with their natural cleverness and cheerful adaptability are

making good in unaccustomed work, and making a very real place for themselves in their new homes.

For many more, new fields of opportunity have opened up with relocation, and they are too happily settled in the mid-western and eastern states to feel any very strong urge to return to the coast to live.

Said one young man in a recent discussion group: "I shall *never* go back to live, but I am supremely happy to know that I can. During my long stay in the center I was extremely bitter, but that all vanished soon after I came out. I soon found unlimited opportunities to go ahead in the very field for which I was trained, chemical engineering, whereas on the coast I had found every door shut in my face and was forced to take up farming. Out here I am no longer just a "Jap" but merely another Chicagoan, more or less taken for granted. Evacuation has turned out to be life's greatest blessing to me—relocation life's greatest opportunity and I know I speak for many, many more Nisei. We have discovered that we are only now discovering America and, believe me, Columbus never felt a greater thrill. Go back? Not me!"

THE "MELTING POT" AGAIN

When I think of the thousands of Nisei in uniform and the hundreds who have died defending America, I remember the words of a young Nisei farmer just before he was evacuated; "I keep reminding myself day and night; these United States of ours are not just the United States of Caucasians. There are many nationalities that make up this country's people and many elements that make it strong. I have made steel—in the making of steel many elements are used, some to harden it, some to temper it, but all help to solidify and make it just right. Maybe we, the Japanese element in these United States, will through our sacrifices and present sufferings, prove to be the manganese that will ultimately harden, temper and solidify this land that we love, into a greater and firmer unity and make it finally, *just right*."

It was Baccalaureate Sunday for the graduating class, two hundred strong, in the relocation center and before the big, unpainted, barn-like auditorium, a double line of boys and girls, immaculate in caps and gowns, stretched out across the muddy road and the soggy ditches on either side, awaiting the signal to begin their march. All day long it had rained but as they quietly waited in the drizzle, the last drops ceased and with low, angry rumblings of distant thunder the storm clouds rolled away to the horizon. Then the sun burst through and for a few brief, glorious moments of promise, a perfect rainbow completely arched the

sunset sky above this dreary city of black barrack homes.

Unmindful now of feet sinking deeper and deeper into the oozing mud, they lifted eager, earnest young faces to the rainbow overhead and I seemed to see a new hope dawning in their eyes. Then the signal came and with steady feet and heads held high they marched into the Auditorium where parents and friends waited, and solemnly stood at attention as the high school band played the national anthem.

Later in the program, we all stood and sang together; *America the Beautiful* and I thought, "There is still great hope for democracy when young America, behind barbed wire, can stand with water-soaked, mud-caked feet, their eyes on Old Glory, and the promise of the rainbow reflected in their shining eyes, singing with all their hearts:

"Oh beautiful for Pilgrim feet, whose stern, impassioned stress,

A thoroughfare for Freedom beat across the Wilderness,"

And believing it!

They will go out and *discover America anew* and *rediscover*, for us all perhaps, democratic and human values we have long lost sight of. God grant that we may have the courage to explore with them and together, as God's Children, black-faced, white-faced, brown-faced, yellow-faced children—truly *re-discover America*.

"America, America God shed his grace on thee

And crown thy good with Brotherhood from sea to shining sea."

FRIENDS WORLD COMMITTEE

AMERICAN SECTION

The circumstances influencing the lives of Friends in the Orient, in Europe, and in the Americas were considered by members of the American Section of the Friends World Committee who met in Philadelphia on January 10-11.

Merle L. Davis who had just returned from a visit in Mexico depicted the conflict which exists between the Catholic and Protestant religious groups in Latin America and which expresses itself in other parts of the world. He stated that conscription was not a serious problem to Friends in Cuba and it does not exist in Jamaica. J. Passmore Elkinton reminded us of our opportunities for fellowship with the Doukhobors in Canada. The spiritual stirrings which are manifest among American Friends were pointed out by George Corwin who visualizes a more stalwart witness in our peace and racial testimonies.

European Friends were brought more closely to us by Clarence E. Pickett who had recently returned from a visit in England and France. The social revolu-

tion going on in the world, upsetting the normal processes of life, is having its effect upon all groups of Friends in Europe. England desires time in which to see their course more clearly. In France, the service of prison visitation has been a real opportunity for reconciliation. In Denmark, Friends are searching for the proper balance between relief service and spiritual ministry. In Sweden, the isolation from other groups has been a trial while in Norway the Society of Friends has existed in the midst of a resistance movement. Friends in Holland and Germany as individuals have carried on with courage but what strength will remain in the group is unknown. Through the Friends in Switzerland many relief services have been possible.

In the Pacific Area, Robert and Margaret Simkin just returned from China spoke of the war-weary mood which affects Friends as well as others there, but found cause for rejoicing in the development of Chinese leaders among the Friends. Harry T. Silcock has been secured by the World Committees in London to give his time in promoting plans for a Pacific Area Conference when conditions make such an event possible.

Thomas E. Jones was chosen as Chairman with the following persons selected as Vice-Chairmen, W. Orville Mendenhall, Merle L. Davis, George B. Corwin, and Grace Mekeel. Anna Griscom Elkinton will serve as Chairman of the Executive Committee and A. Ward Applegate as Chairman of the Finance Committee.

The Publications Committee, of which Irene Pickard is Chairman, looks forward to the preparation of a pamphlet in the near future on Quakerism in France. This will be a companion to the ones already published on Quakerism in Japan and Quakerism in Switzerland.

In all of its activities, the World Committee for Consultation is striving to share with all Friends that which is real, deep and significant in each of the groups. This will require a greater exchange of visitors than we have enjoyed in the past. One of the joys of the Committee meeting was the fellowship with Friends from all parts of the Country. David Henley from California, Emmett Gulley from Oregon, Dwight L. Smith from Nebraska were among those who had traveled the greatest distance to be present. The cultivation of a world outlook on the part of all Meetings is considered essential these days, and Errol T. Elliott helped us to become more aware of our need of fellowship with national and international religious movements. A message from the Committee will be sent to all Monthly Meetings of the American Section.

LESLIE D. SHAFFER.

Why Ministers Should Study Psychology

For Ministers by a Minister

By J. A. Morris Kimber

“THE big man in the community used to be the pastor. This is no longer the case. The big man in the community is the psychologist.” This is the statement one of the foremost pastors of Los Angeles, made as he addressed the student body of one of America’s largest universities. While several assumptions are made in such a general statement—the size of the community, the presence of good psychologists, for example—it is obvious that this judgment is a closer approximation to the truth than many of us ministers care to admit. The minister who made the statement is himself perhaps as well known and as influential as any psychologist in the city. Yet he clearly recognizes the growing interest in psychology, the scientific study of human conduct.

What are some of the reasons why the psychologist is “the big man” in some communities and why people are today taking their problems to him rather than to the minister?

THE LANGUAGE PROBLEM

First, there comes the question of really understanding what minister and psychologist have to say. While much of the language of theology has been abstract and its terms difficult to grasp, through the centuries laymen have respected the greater learning of the clergy and have accepted the theological terms on the assumption that deeper study and insight would result in a clarification of the concepts. Laymen felt obligated to accept the conclusions of the theologian, whether they understood them or not.

Meanwhile the language of psychology certainly made little appeal to the layman. Its language was utterly incomprehensible to him, and the laboratory terminology of Wundt and Titchener was even more obscure than the homiletical or exegetical discourses of Calvin, Warfield, or Hodge. But much of this has changed in the last twenty years. William James, to be sure, wrote in clear and comprehensible English fifty years ago. With the advent of a scientific study of dynamics however psychology speaks today in terms of “personality,” “drives,” and “needs.” While the problem of motivation is by no means solved, today many a man of the street believes that he can understand and follow the logic of the psychologist more easily than that of the theologian. Thus that theological system which clings to traditional terminology is at a disadvantage when it meets the psy-

chology which speaks the very language which people use today. The troubled person reads or hears the solution proposed by minister and by psychologist. In too many cases he feels that he cannot understand the message of the former, while the message of the latter “clicks.”

THE TWO ATTITUDES

Second, there comes “the question of the attitude taken by minister and by psychologist toward the problem of any given individual. The psychologist, as we are now dealing with him, is always faced with a problem—some problem of human behavior or conduct. The person who comes to see the psychologist is in a state of conflict, and some solution is sought. The psychologist listens without concern or emotion to the story of his consultee. He hears of trouble in the home. He may suspect that a real hatred exists toward some member of the family. He may discover that there have been sexual aberrations, with thoughts or acts often regarded as extreme. “Go on,” the psychologist says, “you need not be afraid to discuss it with me. I have talked with many people who have had this same problem.”

The consultee is, accordingly, set at ease. He feels that there are others in much the same situation as himself. He is now not being chided for his thoughts or for his conduct. Perhaps in a former talk with one of us ministers, the emphasis has been so largely on the ethical aspects that other aspects were not carefully considered. Perhaps the consultee, this troubled person, left us not entirely satisfied. He may have felt that the circumstances were such that he was not much to blame. Perhaps he is now staying away from church because he feels that the people there do not understand his particular problem.

SEEING THE WHOLE PROBLEM

Third, psychologists are better informed than we are, as a rule, regarding physiology and the effect of organic disorders upon conduct. The minister may deal with anxiety, for example, as a violation of the command, “Be careful for nothing,” or “Fret not thyself. . . .” He may emphasize the importance of obedience to this divine injunction, but he may overlook the fact that the anxious person showed no signs of anxiety until some physical problem appeared.

The psychologist, on the other hand, is interested in knowing whether there is constant strain from defective eyesight,

whether there is any indication of congenital disease, whether there is physical stress or imbalance. To deal with the anxiety without knowing when and why that anxiety appeared might be treating a symptom and failing to look for its cause. As a troubled person finds that the psychologist understands these physical difficulties and perhaps arranges for a medical examination and report, there may come reassurance and new hope. “Perhaps there is a physical cause for this; perhaps it is not entirely my fault,” the troubled person may say to himself.

Fourth, psychologists are often more keenly aware of the serious specific effects of “frustration,”—the thwarting of drives. Every individual has needs which must be satisfied, drives which must be carried out. Some of these basic needs are affection, response, a feeling of “belongingness,” achievement, and recognition. If these needs remain unsupplied, psychological problems appear. Not only so, but physical symptoms may also appear—symptoms whose causes are obscure and difficult to determine no matter how thorough be the medical examination.

The psychologist often employs the term “dynamics” when he deals with these drives and the effects of their frustration. He wants to know just what it is that makes a person act as he does. He may try to learn more about the childhood background of his consultee. Did he get a fair chance in those early days? Was he refused what he really needed and, as a result, did he develop habits of thumb-sucking or nail-biting? Did these childhood habits later turn into shrinking from company, embarrassment, peevishness, or other anti-social tendencies? Is some childhood experience closely related to today’s inferiority complex?

THE SPIRITUAL AND PSYCHOLOGICAL

But the psychologist does not deal chiefly with the past. He is even more interested in knowing what the conditions are under which his consultee is now living? What adjustment is this person making to this environment—his home, his school, his business? Sometimes other people can be helpfully consulted. Perhaps the chief trouble is found not in the consultee but in the maladjustment of some member of the household whose problems are also to be dealt with, to the benefit of both.

Meanwhile Christian people may regret the fact that problems of this kind are being taken, not to the minister, but

to the psychologist. They perhaps urge their troubled friends to talk with their pastor. They feel that these problems of conduct, no matter how much they may be tied up with physical weaknesses or defects and no matter how closely related to psychological drives or needs, are still "spiritual" problems. They may feel that the psychologist's solution is only a half-way mark, and that without knowledge of a Saviour who loves, who forgives, who guides, who protects, the troubled individual is not on a firm foundation. They may feel that the psychological problem, even if it continues, is of little importance as compared to the spiritual problem, and they may make every effort to solve the spiritual problem without touching the psychological problem.

More and more, however, men and women are becoming dissatisfied with this solution of their spiritual ills unless it reveals itself in a solution of their ever-present psychological problems. As the psychologist deals with the more immediate and pressing problem, people are going to him rather than to the minister, as they did formerly.

Clinical psychology—that branch of psychology which deals with the personal problems of people—is, unfortunately, still a minor subject in many institutions which train students for the ministry. Comparatively few ministers think in terms of specific childhood behavior patterns as sources of irritability, disobedience, and anxiety in later years. Yet the psychologist deals with these problems every day, and helps many parents and children to solve them. What is the effect of this upon the church? As the psychologist rather than the minister helps to solve these problems, the parents or the consultee begin to feel that the church and the minister are not as indispensable as they had once thought them to be. "It was not my minister that helped me this time," they say, "it was the psychologist." So to some considerable extent, the statement of the Los Angeles minister is true—the big man in the community today is the psychologist.

SPIRITUAL MINISTRY ESSENTIAL

Yet the church has an infinite amount to offer which the psychologist who is outside the church does not have. There is the message of forgiveness, of personal relationship to a loving Heavenly Father who revealed Himself in Christ. There is the hope of immortality, there is fellowship with those who have kindred aims and ideals, there is opportunity for service and usefulness. Hence it seems not only regrettable but illogical for the church to fail to supply this great need—the need for scientific counsel and help to the person who is perplexed as he tries to choose a voca-

tion, or the person who shows nervous symptoms under conditions of stress, or who is unable to cope successfully with the problems of home, of school, or of social environment.

Is it possible that the time has come when the psychologist can say to us ministers, "If you do not know how to deal with human conduct and human conflict in a scientific way, you will never even hear of many of the problems of the members of your own congregation? They will not come to you for counsel and help, they will come to me."

Is the church to be by-passed? Or shall we ministers learn how to deal scientifically with the conflicts which threaten the life and welfare of millions in these days of stress? Who is to be used to help needy people, the psychologist or the minister? If we ministers have a vital spiritual message and are also good clinical psychologists, the answer is obvious. If we fail to have that message or fail to understand the life-situations of people, the answer is equally obvious—the influential person in the community will be the psychologist.

PSYCHOLOGY NEEDS RELIGION

There is one other reason why we ministers need to study psychology. This reason has its basis in the fact that clinical psychology is still a relatively new subject. Those engaged in its practice differ widely in their views. Some are sympathetic with the religious training of their consultees, while others are anti-Christian in their approach. Some psychologists are such extremists that quite naturally the minister has a question in his mind as he considers sending a troubled person to a psychologist. If, on the other hand, the minister is well read and well informed on the subject of psychology, he can perhaps deal effectively with the troubled person in the quiet of his own study, in full appreciation of the religious background and home training of this person. Not only so, but he can often foresee the difficulty far enough in advance to make unnecessary the crisis which would otherwise occur.

Friends have been leaders in the great movements along sociological lines—where groups have been involved. Let us, as Friends ministers, become equally interested in the scientific study of the personal problems of individuals. In doing so, we may find that we are helping to bring about the revival that Friends have long desired. With Sir Launfal we may find the Holy Grail here at our own castle gate—a greater zeal for the welfare of the members and attenders of our churches and the troubled persons in our communities, a greater ability to deal with their problems, and the consequent blessing and approval of our Master and Lord.

I WAS HUNGRY AND YOU FED ME—OR DID YOU?

Two gestures of good will have come to my attention recently, news of which fell across my desk like warm rays of light from a bleak sunless sky. One was the request from the Heart Mountain Relocation Center in Wyoming, where some nine thousand dispossessed Japanese American evacuees from the West Coast are concentrated, that the gifts, ordinarily sent to their children at Christmas time by thousands of friendly Americans outside, be diverted this year and an equivalent amount of food or clothing be sent to the needy of war-torn Europe. In proof of the sincerity of this request, these people contributed from their meager stock a shipment of clothing for the children of France.

The other was the protest on the part of many English people that the extra ration of food promised by the government as a Christmas treat for the people of England go instead to their suffering neighbors across the English channel.

Here in America, millions of people sat down to abundant Christmas and New Years dinners with no protest except perhaps that turkey was high this year, butter difficult to secure in some parts, and stricter rationing of food promised for the coming year.

We need more food than the average French or Italian or Belgian gets, so does he, but we do not need three times as much. If we would cut our consumption to the bare but adequate necessity for good health, not only could our neighbors overseas have enough to keep them alive but we would be better off ourselves. People said to me even as we gorged ourselves at the Christmas table, "I should be happy to share with those who do not have enough, but how can I? Because I do not eat this food, it does not mean that a starving child in Europe will." That is no longer true. It is now possible for food to be sent to hungry children in Europe and the money each of us could save on extra and luxury foods can be sent to buy food that will save life.

Almost every family in America could save a few cents a day on food without impairing their own health in the least. This money sent to the American Friends Service Committee, the United China Relief, the Catholic Charities, or any one of a dozen other reliable relief agencies will actually go to feed starving peoples overseas. Instead of saving fats for bullets with which to cause more suffering, every pacifist, every Quaker home in America should use less fat and sugar and other foods and send the money saved to buy food for our neighbors who die of hunger.

FLOYD SCHMOE.

Demobilization—Friends' Opportunity

By Elmore Jackson

BY this time, most of us are painfully aware that World War II and its accompanying conscription has put the Society of Friends distinctly to the test. We are now, as at no time in the past twenty-five years, aware of our position as a minority group. The circumstances of conscription have offered us certain opportunities for working together as a Society; but these same circumstances have revealed the weaknesses in our religious life, in our family and community relationships, and in the contribution which we are prepared to make in the economic, racial, and international perplexities of which we are a part. The answer to Rufus Jones' question, "Are we Ready?" is all too obvious. We are not. Many persons have already analyzed why we are not. I should like to indicate what seems to me to be one of the principal means through which we can get ready.

DISRUPTION BY THE WAR

Conscription has taken out of our Meetings many of our younger members at the very time when their counsel was most needed. The return of these men to our midst during the next two years as they are demobilized, and the planning which we can do together as we approach this period, offers the Society of Friends one of the greatest opportunities that it has had in recent years.

Prison, Civilian Public Service, or army service has taken from two to four years out of the lives of most of our young men. Anyone who has followed these men who have faced conscription knows that, irrespective of the alternative chosen, some of them have overcome the limiting features of their location. Despite their comparative isolation, many of them continue to think realistically about the problems all of us face in our economic, political, and international relationships. In addition, they have been wrestling more directly than we with the dominant political fact of our time—conscription for war.

IN SPIRITUAL PREPARATION

Many men have been using their period in CPS or prison to prepare themselves to establish cooperative and religiously centered rural communities. Others have taken part in industrial relations and race relations schools. Still others are attempting to evaluate Friends' education, particularly on the secondary and college level. Underlying all of these more specialized projects has been the accumulating experience of self-government and the assumption, by an ever-increasing number of the men,

of the responsibility for their choices under the limited alternatives of conscription. Not all men who have gone to prison, or CPS or who have gone I-A-O have made the most of their opportunities. Some have grown cynical, and others in either a literal or a spiritual sense are sitting the war out.

We need in our rural Meetings and rural communities the resourcefulness and the dedication of those men who want to develop more cooperative techniques in rural living. We need in our business and labor relationships the skills, experience and developing wisdom of those who are training for the industrial relations field. We may face the necessity of bringing up our children to make the decision before they are eighteen years old as to whether they will take a pacifist position. We need, particularly in our schools, the honesty, the dedication to truth, and the gifts of leadership of those who have already faced the alternatives of conscription.

WHENCE PEACE WORKERS?

Some of the men who have gone into the armed services either as I-A or I-A-O will come back feeling little in common with Quaker concerns. I would venture, however, that most of those who have seen battle service will come back abhorring war, with a greater appreciation of the Society's long opposition to war, and dedicated to building the kind of a world in which war will not again occur. Some of these men have already demonstrated their interest by getting in touch with representatives of the Society of Friends in England and France. In our Peace and Service Committees, we need the wisdom and understanding of these men as well as of those who have been in CPS and prison.

What I am suggesting is that we need the imagination, the initiative, the distrust of tradition, and the absolute honesty of these younger persons. When these qualities are intermingled with the experience and wisdom of our older members, our testimonies will be pointed up more clearly and set forth more persuasively. I am further suggesting that we need not wait for demobilization to start the interchange of ideas and experience. One Meeting has already, with extremely interesting results, queried its members in CPS and the army to discover how it could have been more effective as a Meeting in the expression of the basic Quaker testimonies.

Some men in CPS have recently charged that the Society of Friends has

failed to make available much of its best religious leadership, for camp administrative positions, or even for camp visitation. It is doubtful that we possess the degree of spiritual understanding accredited to us, but we can scarcely deny that we have released only a few of our ablest people for camp and unit service. Working together in preparation for demobilization is a two-way process.

SOME WORKING POINTS

The following questions seem to me now to be squarely before Friends:

1. Are we willing to arrange our affairs in such a manner that in the coming months our ablest spiritual leaders and those in our midst most skilled as vocational consultants can visit the CPS camps and units?

2. Do we have the imagination and concern to assist men in CPS and in prison, none of whom are eligible for benefits under the GI Bill of Rights, to find on demobilization the positions in our communities where they will have the opportunity to make a useful contribution in their chosen profession as well as to take responsibility in our community life?

3. Are we willing now to place men from prison, from CPS, and from the armed services on our local and Yearly Meeting Committees, asking them to contribute by correspondence, week-end leave, or on furlough time?

4. Are we willing, with the assistance of these men on our committees, to review our organizational machinery in the Society of Friends and begin now our planning for a more effective and united expression of our Quaker testimonies in rural life, in business relationships, in the achievement of a working international order, in meeting problems of racial tension, and in deepening our religious life?

5. Are we willing to hold open some of the more important staff positions in our Friends' schools and colleges for those who have maintained our testimony under conscription, who have demonstrated already their leadership ability, and who have superior academic qualifications, an increased awareness of the problems with which the world and our Society is faced, and a deep commitment to Friends' beliefs?

6. Are we prepared, along with our English Friends, and other Friends' groups around the world, to think of the demobilization period as a time when some of our more experienced members, both old and young, can be spared for international service and the opportunity given for others to assume their responsibilities at least temporarily? Thus others would have the opportunity for an apprentice training in some of the leadership positions in our Society.

FOR A COLOR-BLIND CHURCH

An "open door" Church for all people, regardless of race or color, is called for in an outspoken statement addressed to the white churchmen of the nation by one hundred six prominent Negro church leaders. Prepared at the request of the Commission on the Church and Minority Peoples of the Federal Council of Churches, the statement points out what can be done to improve racial relations within the churches themselves as well as the responsibilities church leaders should assume for community action.

Asserting that segregated churches "fall short of the requirements of the Christian ideal," the statement signed by the Negro churchmen said:

"Freedom of worship, if it means anything, means freedom to worship God across racial lines and freedom for a man or woman to join the church of his or her choice, irrespective of race." "The basic issue in an open door church," it continued, "is not whether Negroes and other racial groups would pour into white churches in large numbers or whether white people would crowd out Negro churches. There is only one issue—Can any church be basically Christian that denies fellowship or membership on the ground of color or race? When the Church presents the open door we may still have what we call Negro and white churches and they may be separate churches; but not racially segregated churches. Either the Church must be actually and potentially a Church for all the people, irrespective of race and color, or it should cease to proclaim the doctrine of the fatherhood of God and the brotherhood of man."

Urging ministers and church leaders to take the lead in preventing a recurrence of the race conflicts which followed the last World War, the Negro churchmen warned that too many of the present and post-war interracial proposals are negative in character. "They aim to keep down race riots by having the armed officials of the law on the alert without seeking first to remove the causes that make for conflict." Church leaders should call upon governors, chiefs of police, mayors and other civic officials, asserted the statement, and urge them to be just and humane in their treatment of all soldiers now and when they return to their respective communities after the war, and during the period of readjustment and rehabilitation.

In answer to the contention that the time is not ripe to make changes, the churchmen said:

"To the Minister of Christ the time is always ripe to correct a wrong. Ministers, both Negro and white, must do more than urge Negroes, Jews and other

racial minorities to be patient. They must urge that all of us begin now, and continue after the war, to make changes that make for justice, democracy, and brotherhood. The time is ripe now to equalize educational and work opportunities; to administer justice in the courts; to give the ballot equally to all citizens, irrespective of race, to provide opportunities for all to live in a healthy environment; and to guarantee equal access to health and hospitalization."

As specific steps in the promotion of better racial relations, the statement urged church leaders: To endeavor to bring the power of public opinion and civic pressure to bear upon inequalities in education, in housing, health and recreation, and against discrimination in the armed forces and in voting;

To make known and available the facts about the contribution of the colored people to our culture;

To discourage the use of terms, which disparage minority groups, such as "nigger," "darker," "cracker," "Dago," "Jap," etc.

To invite members of minority racial groups on an equal basis with other groups in the community, to meetings which concern the interests of the whole community.

THE FIVE YEARS MEETING SESSIONS

Since the ruling by the Office of Defense Transportation has been made restricting the holding of conferences, several Friends have inquired whether the Five Years Meeting Sessions can be held next October. Inquiry has been made from that government agency. They reply that it will be necessary to ask them again near May first, six months ahead of our proposed sessions. In the meantime, Friends should plan as though the sessions will be held.

CONTRIBUTORS

BRENT DOW ALLINSON — Author, teacher, and recently appointed Social Science editor for *The New Standard Encyclopedia*.

GRACIA BOOTH — With her husband, has been working on Japanese-American Relocation under both the American Friends Service Committee and the government; 11335 Forest Avenue, Chicago 8, Illinois.

LEONARD S. KENWORTHY — CPS Assignee, District Training School, Laurel, Maryland.

J. A. MORRIS KIMBER — Friends minister now serving the pastorate at Huntington Park, California. He is completing his doctoral work in psychology; 839 North Mariposa Avenue, Los Angeles 27, California.

AVERY D. WEAGE — Pastor Congregational Community Church, Box 122, Fairfield, Montana.

OPEN LETTER ON "UNCONDITIONAL SURRENDER"

To The President:

The Representative Committees of the two Philadelphia Yearly Meetings of the Religious Society of Friends have directed us to write you on their behalf and acknowledge with appreciation your leadership toward the achievement of a world organization for the prevention of war.

We are confident that you recognize that no political arrangement, however well conceived, will long be effective in maintaining peace if it is not based on sound moral foundations. These include a consciousness of the oneness of the human race transcending all national divisions; a universal respect for the right of every individual and nation to enjoy liberty under law, and to make their appropriate contributions to the world; a mutual concern to cooperate in friendship for the welfare of all.

We fear the results of continued emphasis upon the allegedly simple but actually obscure phrase "unconditional surrender," without any clarification of the ultimate meaning of that term for defeated nations. To lead enemy peoples into thinking that after defeat nothing but vengeance, hatred and enslavement await them will, in our opinion, only stiffen resistance, postpone the ending of the war and in the end poison the peace. Whatever punishment for crime justice may demand, they should be given the hope that ultimately they can be received again into the fellowship of the international community.

The responsibility for laying the moral foundations for the peace rests upon the United Nations. We hope that an opportunity to make progress in this direction may present itself at your approaching meeting with the leaders of Great Britain and Russia. Without minimizing the difficulties, we respectfully urge you to assume the leadership and to use your great influence toward the fulfillment of these responsibilities. —From the Representative Committees of the Two Philadelphia Yearly Meetings.

LET'S RING THE BELL!

A large bell is wanted for the new chapel which is being built in Tennessee near the Rafter Community. In order that the sound may carry through the valleys, this bell should weigh not less than two thousand pounds. If anyone knows of such a bell that would be available, we should be glad to receive information concerning the same. Kindly address the American Friends Board of Missions, 101 South Eighth Street, Richmond, Indiana.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

ACTION RELIGION

*Dear Children, let us not love in word
only and with the lips, but in deed and
truth.*

I JOHN: 3-18.

* * * *

The ultimate test of the reality of our awareness of the presence of God and of our responsiveness to the will of God is found in the quality of our ministry to God's children, our kinsmen.

KIRBY PAGE.

* * * *

Mutuality is the key to the good society: mutual concern, mutual effort, mutual sharing.

KIRBY PAGE.

* * * *

If we leave economic activities as they are today, the peace of the world will never be established. Neither will religion in its present state ever realize world peace. Peace will come only when the consciousness of redemptive love . . . permeates the life of international economy through brotherhood, love evidenced in the cooperative movement. So . . . let us without delay endeavor to promote a more cooperative economic system of the world.

TOYOHICO KAGAWA.

* * * *

Only a nation with an active people controlling their "public servants;" only a people actively controlling all the instruments of production and the means of culture; only a people with a will to go forward and check the menace of slipping back; only a people dedicated to the arts of peace and plenty . . . ; where life is more sacred than the

things it has created; where war is banished and peace secure; can avoid what the President has called, "the blackout of peace."

NORMAN THOMAS.

* * * *

New times demand new measures and new men;

The world advances, and in time outgrows

The laws that in our father's day were best;

And, doubtless, after us, some purer scheme

Will be shaped out by wiser men than we,

Made wiser by the steady growth of truth . . .

The time is ripe and rotten-ripe, for change;

Then let it come.

JAMES RUSSELL LOWELL.

* * * *

Life always starts us in a low and ill estate, and makes us fight our way up toward a better. We are introduced into an unfinished world, and called on painfully to help complete it. We are started with animal nature, ignorance, superstition, poverty, war; and with faith and valor have to struggle out toward something better.

HARRY EMERSON FOSDICK.

* * * *

That which kindles the warmest devotion in a man's heart, and knits him most closely to God, is the greatest benefit he can receive at this present time; and hence the greatest good work a man can do, is to draw other men to God, so that they enter into a union with Him. And this is the best work of love to our neighbour while we are in this world.

ECKART.

* * * *

So long as absolute national sovereignty remains unmodified and the

vacuum between the states is left in anarchy and is not filled by an adequate political government, recurring war is inevitable. It is this fact which is almost entirely overlooked in current peace efforts. War is not the abnormal but the normal in the present form of world organization. It is therefore not the war system that needs to be revised but the unchristian and out-moded concept of absolute national sovereignty. . . .

LUMAN J. SHAFER.

* * * *

*This is my prayer to Thee, my Lord—
Strike, strike at the root of penury in
my heart.*

*Give me the strength lightly to bear my
joys and sorrows.*

*Give me the strength to make my love
fruitful in service.*

*Give me the strength never to disown
the poor or bend my knee before in-
solent might.*

*Give me the strength to raise my mind
above daily trifles.*

*And give me the strength to surrender
my strength to Thy will with love.*

RABINDRANATH TAGORE.

UNITED CHURCH OF CHRIST?

The merged Congregational-Christian and Reformed Church have adopted the name, United Church of Christ. Some other denominations have challenged their right to this name as being presumptuous. There must be a wider merging of Christian denominations, they claim, before such an inclusive title is justified. It poses an interesting question, "When is it really the Church of Christ and when is it United?" The question can be brought closer home to Quakers, "When is it really a Society of Friends?" Our history has occasionally belied our name.

THE WAR IS TOO MUCH WITH US

(With apology to William Wordsworth)

The War is too much with us—late and soon
Bombing and burning we lay waste our powers;
Little we see in Asia that is ours:
Are we giving our lives away, a sordid boon?
The clouds that screen our cannon from the Moon,
The seas that will be howling at all hours
And are torpedoed now by the infernal Powers,
For these, for war's long crimes, we are out of tune;
They inspire us not.—Great God, I'd rather be
A half-breed suckled in a creed outworn
So might I standing on this Southern lea,
Have glimpses that would make me less forlorn:
Have sight of Jonah riding on the sea,
Or hear bright Gabriel blow his golden horn!

BRENT DOW ALLINSON.

LIGHT SHINING IN DARKNESS

Awake, oh strife-torn world!
Put on thy peoples' strength,
Cast off the ancient chains
Of fear, which bind thee round;
Through mountain-tops and hills,
Through height and width and length
Of every storm-lashed land,
Tomorrow's promise sound!

Awake, divided world!
The day of hope draws near,
Cast off the heavy chains
Which now enslave each land;
Thy fetters all remove,
Of greed and hate and fear;
Repent: Oh war-torn world,
The Kingdom is at hand.

AVERY D. WEAGE.

SHOULD BE EASY FOR FRIENDS?

Laymen of the Presbyterian Church in the United States are being called upon to serve the denomination's fifteen hundred pastorless churches in an effort to assist these churches in continuing "a spiritual ministry not only to their own membership, but also to the community." The Department of Evangelism, in cooperation with the Interboard Commission, comprised of the Board of National Missions and the Board of Christian Education, has prepared material for worship, including an order of service and a short sermon, which may be used by an elder, or by a member of the congregation chosen by the elders of the church. Ministers throughout the denomination are assisting the Department in preparation of material, and its distribution is being handled by synodical and presbyterial executives. Already one thousand churches are being reached by this service, it was reported.—*Religious News Service*.

SHAME ON JIM CROW!

Soviet hospitals are using animal blood with great success. Injections of one hundred to two hundred cc's per transfusion have a positive effect on badly wounded soldiers, accelerating healing, raising vitality, improving appetite and sleep, and curing avitaminosis. The hospitals have special herds of "donor" cows, fed chiefly on lucerne, which contains a high percentage of Vitamin A. Experiments have shown that animals can give safely more than twenty liters of blood a month.—*World-over Press*.

QUAKER RELIEF DURING OCCUPATION

Quaker Relief, in several different fields, has come through the German occupation of France without any interruption of its efforts.

During the four years of the occupation of Paris, regular visits were made by French Quakers to civilian internees in the German prisons of the Seine. "We turned our attention not only to the bad physical conditions which obtained, but also to the severe moral suffering of the prisoners," writes Henri Van Etten, director of Secours Quaker, in his report of four years work recently received by the American Friends Service Committee. "Because of our position of being absolutely above partisanship, the authorities permitted us to continue. We paid personal calls on the prisoners and endeavored to take them, along with food and clothing, the comfort of friendship."

Food, clothing, toilet articles, recrea-

tional materials and medicines were distributed within the prisons by the French Quakers; laundry equipment, sorely needed, was sent, and materials for sewing, bookbinding and shoemaking were provided. From 1941 to 1944, approximately one hundred sixty-five tons of food were received in parcels by these prisoners of occupation held in the Paris area. Each parcel weighed five pounds, and contained chocolate, sugar, gingerbread, honey, prunes, milk products, and jam. In addition bulk distribution of food, including fresh fruit, powdered and condensed milk, sugar, ovomaltine and vitamin biscuits were made to infirmaries of the prisons, to supply additionally needed elements of diet, three thousand supplementary food parcels were given out in the prisons for Christmas in 1942 and 1943.

Book Reviews

REVIVALISM IN AMERICA

By WILLIAM WARREN SWEET

Scribner's 597 Fifth Avenue, New York
\$2.00

W. W. Sweet in *Revivalism in America* does not quarrel with those who say the two great epochs of revival brought controversy, division, over-emotionalism and other sad influences, but he also points out that America is what she is today partly because of this method of evangelism.

Migration as in the 17th century, or from farms to the cities as in the 1940s, always lowers spiritual and moral life. By the 1740s, the condition in the colonies was very bad; hardly anyone went to church; profanity and immorality were the accepted thing, even among the clergy. A small movement, begun among the Dutch Reformed, spread by William Tennent and his "Log College," was soon permeating and overcoming these conditions. Repentance and redemption were preached. Common people by the thousands were learning that God was interested in, and would meet the needs of common man. These revivals "were a basic leveling force in American colonial society; they sowed the basic seeds of democracy more widely than any other single influence."

Revivalism brought tragic controversy and division, over emotionalism, disregard of intellect, other handicaps; but it won millions, made America a democracy, furnished the inspiration for scores of colleges and universities as well as the idea of education free to all youth. Scores of reform movements from abolition to prohibition stemmed

out of "The Great Awakening." So, if one follows W. W. Sweet, not only will the church occupy a prominent place in American History, but the revival will be acknowledged as a factor in other phases of life.

MILTON H. HADLEY.

TVA — DEMOCRACY ON THE MARCH

By DAVID E. LILIENTHAL

Harper and Brothers, New York; 1944
Price, \$2.50; 225 pp.

Every American who believes in good government, and who is concerned about the conservation and development of the natural, economic and human resources of our nation should read David E. Lilienthal's book, *TVA—Democracy On The March*. It is not only a thrilling and enlightening description of the Tennessee Valley Authority, it is also a concrete illustration of decentralized democracy linked with sound, progressive managerial practices in government administration.

As Chairman of the TVA, the author attempts to describe the changed physical environment of a great river valley and how it has elevated the economic, social and spiritual life of four and a half million people. TVA has been planned and administered on the basis of "the oneness of men and natural resources, the unity that binds together land, streams, forests, minerals, farming, industry, mankind." Through the unification of diversified interests three major accomplishments have been achieved—navigation, flood control and electric power, all of which have directly or indirectly benefited the industrial, agricultural, aesthetic and human interests of the entire Tennessee Valley region.

Lilienthal, unlike many men in public service, stresses the importance of the individual. He believes that any program of action, if it is to become worthwhile, must be solely directed toward human betterment and more abundant living. He deals with the necessity of bringing the "experts" and the "people" together. Management and technicians must live "in the field," and explain to the people "why" and "what" is being done.

His concern for this strong moral purpose is evidenced when he says in his closing chapter: "It is upon a wide popular comprehension and practice of the economics of the Golden Rule, and particularly among our fellow Americans that it seems to me the prospects for world peace largely rest."

WILMER A. COOPER.

C.P.S. Camp No. 94,
Trenton, N. D.

Forum

Editor, THE AMERICAN FRIEND:

Frequently, in discussions of the Civilian Public Service program, the point is made that the Historic Peace Churches are assisting in the administration of military conscription and thus indirectly aiding the war. It seems to me that this is a wrong assumption and that the churches are actually administering a system as an alternative to military conscription. The wording of the National Selective Training and Service Act of 1940 says that men shall be assigned to work of national importance in lieu of induction into the land and naval forces.

A conscription system exists by action of the Congress. Many of us do not like it, but that does not change the fact of its existence. The government has said that men with scruples against service in the armed forces can be assigned to non-military work and we have, as I see it, undertaken the responsibility of directing that service and providing an opportunity for men to do something useful. Of course the present system has its faults, and I think all of us participating in it realize that men are not being used as effectively as they might be. The NSBRO and the several concerned religious groups have been working on this problem for four years. We have made considerable progress in broadening the areas of service, but are still short of our ultimate goal of placing all men in the situations where they can make their greatest contribution to society.

The fact that we have not been successful in achieving all that we have sought does not mean, however, that a completely government-administered system would have opened anything like the number of opportunities that have been opened under church administration.

PAUL COMLY FRENCH.

941 Massachusetts Avenue, N. W.
Washington 1, D. C.

FOR A CONSISTENT TESTIMONY

Editor, THE AMERICAN FRIEND:

Soon after the first world war, I was called as one of two witnesses in behalf of a young man who was applying for his citizenship papers. He was a member of the Friends Meeting in Los Angeles. When we appeared in court, there were forty young men who were there for the same purpose. Each of them had completed the required course

of study and all that remained for them to do was to answer satisfactorily the questions of the judge.

There was a young lady in court who had all the information regarding each applicant. The first question in each case was, "What is this young man's war record?" As we sat there awaiting our turn, we saw several applicants go out of court, disappointed because their war record had not been satisfactory. We became more and more certain that our applicant would be refused and were about ready to disappear when his name was called, also the two of us who were witnesses. As we stood there before the judge with much fear and trembling, he said to the young lady as usual, "What is this young man's war record?" Her reply was significant, "Your honor, this young man belongs to a well-known denomination that bears a consistent testimony against war."

The Judge asked, "Do you mean the Quakers?"

The young lady replied, "Yes your honor."

Turning to us as witnesses, the Judge asked, "Are you gentlemen members of the Quaker church here in Los Angeles?"

We replied, "Yes we are."

Then the Judge asked, "Is this young man a member of your church?" We answered, "Yes."

The Judge persisted, "Is he an active loyal member?" We replied, "Yes he is." The Judge said to the Clerk of the Court, "Give him his papers, we need more such men as citizens of our country."

I am sure there were tears of gratitude in our eyes that day as we left the court room. But there were two words that stayed with me from then on, "consistent testimony." I wonder if we do bear a consistent testimony? By an actual survey of twenty-four of the twenty-six Monthly Meetings in California Yearly Meeting, we find there are thirty-nine people who have taken a stand as Conscientious Objectors and three hundred and sixty-four who have not.

There is no disposition to criticize those who are not C.O.'s as Friends have always stood for freedom of conscience. However, one cannot help wondering how long we can maintain a so-called "consistent testimony." Frankly, I am not so much concerned about compulsory military training as I am about the failure of our church to produce Conscientious Objectors. Of course, we could not hope to make it one hundred per cent, but to be consistent, the minimum should be not less than fifty per cent.

GEOGE D. WEEKS.

Whittier, California.

EDUCATING FOR CONSCRIPTION

The United Press reported November 25 that another high ranking member of the House Military Affairs Committee said the American Legion will take on the job of educating the public to the necessity for such training, "because of opposition based on apparent lack of knowledge." Military Affairs Committee Chairman, Andrew J. May of Kentucky, said the longer we postpone consideration of a compulsory training bill, "the more difficult it will be. It may be impossible to pass such legislation after the war because there may be a reaction against anything military."

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Harold W. Dodds, president of Princeton states, "To adopt universal training before the terms of the peace are known would prejudice that peace. It would tend to force other peace-loving nations to military preparedness on the same scale and would be in fact, a public avowal to the world that we expect nothing truly constructive to come out of the war."

* * * *

John Dewey says, "It gives the lie to professions of hope for a peaceful and reasonably cooperative postwar world. I know of no move better calculated to arouse suspicion of us on the part of other nations. It can easily be employed to project us on a career of imperialist policy."

MEETING FOR SUFFERINGS INDEED!

The Meeting for Sufferings of London Yearly Meeting recently addressed their Prime Minister, the Minister of Food, and Mr. Winant, the American Ambassador to Great Britain:

"The promise of additional rations of food for Christmas has emphasized in the minds of many the privileged position of this country under the food distribution arrangements made by the British Government in collaboration with the Combined Food Board in Washington. Having regard to the very serious shortage of food known to exist in most of the countries of Europe, the Society of Friends appeals to the Government to proceed during the coming months on the principle that aid be given to all European countries up to our own standards before we are given any increase."

So prevalent has malaria become in Greece, that allied soldiers find atabrine pills, synthetic quinine, will buy most anything. Food is badly needed in Greece, but drugs even more.

QUAKERDOM AT LARGE

Gilbert Bowles, in a recent letter, gives the present address of the Honolulu Meeting of Friends as 1951 Vancouver Drive.

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Orville Mendenhall has arrived in England for an extended visit among Friends Meetings. His return and visits among American Friends will be quite as important and enlightening as his conversations abroad.

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The successful work of Bruce Hadley, widely-known Friend, is reflected in the St. Joseph County, Indiana, School of Leadership Education. This school has a high enrollment and serves the Council of United Churches in the county and the member churches.

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Friends will be interested in the reprinting of *Just Among Friends* by W. W. Comfort. The original copy, 1941, ran through five printings. Certain revisions are being made in the forthcoming book which will soon be available at the reprint price of one dollar.

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The American Friends Service Committee, in cooperation with the Y. M. C. A. and the Department of Justice, has arranged for service to enemy aliens interned in America. Howard Elkinton is giving time to visitation of prisoner camps.

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The Southern California branch of the American Friends Service Committee has grown in service operations from the small beginning of a few years ago to \$70,842 received in 1944. Over seventeen tons of clothing were handled, totaling over 50,000 pieces.

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Eric Johnson, who has been a representative of the A.F.S.C. in Lisbon, North Africa, and, for the past eight months, in Calcutta, and who is now in Philadelphia administering A. F. S. C. work in India, will speak at Friends Center, in the Meetinghouse at 144 East Twentieth Street, New York, February 14, at 8:15.

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The Branch offices in Pasadena, San Francisco, and Seattle feel that the year 1945 presents a particular challenge. The lifting of the ban excluding Japanese Americans from the west coast means that those who return to their former homes and neighborhoods will need temporary hospitality and assistance in making adjustments. The Branch offices are ready and feel that their opportunities for service are just beginning.

THE AMERICAN FRIEND encourages correspondents from our Meetings to send in items regularly. Here are some pointers: 1. Don't let news accumulate and become "stale." Although only one item is available, send it in. 2. Make them short as possible and to the point. 3. In preparing items, remember that they are to be read by Friends everywhere and should have general appeal. 4. Correspondents generally do not object to our "editing" news items before printing, therefore they can be more full than the final item in the paper. Quakerdom-at-large is a popular page. We want to keep it interesting.

NEWS OF OUR MEETINGS

The Friends Church, South Adams Street, Marion, Indiana, is starting a program of altering and painting the auditorium. A contagion of cooperation and work seems to claim Marion Friends. The Meeting is thriving.

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On January 30 the Friends Meeting of Ames, Iowa, sponsored a concert given by Eugene Bonham, a member of the CPS Camp at Ames. Eugene Bonham is a concert soloist of considerable accomplishment, having sung leading opera roles. The proceeds of the concert were given to the American Friends Service Committee.

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Jamestown, Ohio, Friends undertook an extensive program of redecoration and repair in 1944, beginning in April with the Ladies Aid Society taking responsibility for improving, painting, and reroofing the parsonage. The Monthly Meeting then appointed an Improvement Committee that, together with the trustees, were to carry forward the work at the church. A new heating plant was installed; the outside was brightened up by painting the wood trim; the interior of the auditorium and class rooms were thoroughly refinished, new carpet, new lights and an arch at the front of the choir loft were added, altogether giving the interior a beautiful appearance. On February 11 a dedicatory service is planned. The usual Bible School and worship service hours will be observed. Following the Fellowship Dinner at noon, special musical numbers will be given by the choir, a review of the history of Friends work in Jamestown, a roll call of members, a short address, an original poem, and other features of local interest will be presented. Much appreciation is felt for the work of the Committee that carried this program to

its completion. A generous response on the part of the membership and a few outside friends enables the Meetinghouse to be rededicated without any debt.

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The past month and a half has been a busy period for Whittier, California, Friends. The Christmas season was particularly filled with activities: the annual white gifts unified service and pageant; the Christmas dinner with nearly three hundred present; the Christmas service and the right hand of fellowship extended to thirty-five new members; the community production of *The Messiah* with fourteen hundred present; the story of Christmas in the songs of many lands, by the choir; the young people's Christmas morning caroling; the fifty-fourth annual sunrise service, and the watch night young people's service at the parsonage with some forty-five young Friends present.

Recent guest speakers have been Emmett W. Gulley from Pacific College, E. Pearce Hayes from China, Maria Hoge from Cuba, Edward W. Miller from Philadelphia, Robert L. Simkin from China, and Lester and Mae Stanton from Guatemala.

Whittier Friends participated in the Los Angeles teaching mission, the local united week of prayer, and are active in the Southern California Council of Churches and in the American Friends Service Committee. The three young people's groups are beginning the year with enthusiasm and new junior and young people's choirs now add periodically to the worship services. Over a hundred of the young men of the Meeting are now in various forms of military service and in C.P.S. camps and three committees have been appointed to keep in touch with them and plan for their reception when they return.

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Lynnville, Iowa, Friends give an interesting report of their early winter activities, beginning with Rally Day. This was followed by a church supper at which Dr. Hoffman, head of the music department of William Penn College, and Miss Williams, a student, furnished a musical program. Paul Miller, also of William Penn, spoke on world conditions. Paul and Alice Barnett were in attendance. The Sunday School and Missionary Society united in preparing a Christmas box for Tennessee and Oklahoma missions, everyone bringing a gift of money. Later in November the white gift for missions was received. On Thanksgiving Day the Friends group united in a union service with the

Church of God, and on Christmas, a union service was again carried out. The choir and Sunday School gave a pageant on December 17. On January 10, a church supper was held, the entertainment being given by Mr. and Mrs. Marion Hammer of Newton who have traveled widely both in this country and abroad, and showed pictures of places visited.

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New Garden Quarterly Meeting met at Asheboro Street Meetinghouse in Greensboro, North Carolina, on January 20 for its regular session; about eighty Friends being in attendance with representatives from all but one of the eight Monthly Meetings. Floyd Moore of Guilford College spoke at the morning worship service and, following the dinner served at noon, the business meeting was carried on under the guidance of Phillip W. Furnas, Presiding Clerk. The Young Friends of New Garden Quarterly Meeting held their fifth session on Saturday evening with sixty-five present. After the fellowship supper, the group held the business session with Howard Cobe, New Garden Meeting, Presiding Clerk in charge. The Nominating Committee brought in the report of officers for the coming year. A letter was read from Florence Pasley of Hector's River, Jamaica, part of whose support comes from this Young Friends' Quarterly Meeting. Following the business session, Sara Lewis led in a devotional period. A temperance movie, *It's the Brain That Counts*, was shown. The Young Friends of New Garden Quarter feel they have completed a most worth while year and are looking forward to greater things in the coming year.

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Members of Asheboro Street Friends Meeting have greatly missed the presence and leadership of their pastor, Howard W. Cope, who has been convalescing from an illness since before Christmas. He expects to take up his duties shortly. The Meeting is prayerfully anticipating the coming of Byron Osborne of Ohio who will hold pre-Easter services during the first part of March.

RELIGION AND THE NEWS

It is easy to appropriate military terms in religious phraseology. Sometimes they may serve a purpose, but the extreme has surely been reached when a denomination in Britain fosters a Christian "Commando" campaign of evangelism. Perhaps "Commando Evangelism" is a type not yet extinct—the mistake may be in the type more than in the name.

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Religious freedom is "taken for granted" and many Roman Catholic

priests are cooperating with Red Army authorities in liberated areas of Poland. The clergy are represented on various citizens' committees along with representatives of trade unions and other organizations.—*Religious News Service*.

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A bill in the Oregon Senate provides that "any person who shall deny to any other person because of race, creed or color the full enjoyment of any of the accommodations, facilities and privileges of any public place or public resort, accommodation, of assemblage or amusement, shall be deemed guilty of a misdemeanor."—*Religious News Service*.

* * * *

As preparations are made for another meeting of the Big Three—Roosevelt, Churchill and Stalin—various authorities in the capital are being sounded out on a proposal for an international agreement outlawing peacetime conscription among the Great Powers. Sponsors of this proposal hold that the traditions of the United States and the early attitude of the U.S.S.R. through 1927, when Litvinoff offered disarmament suggestions to the League of Nations, are against peacetime conscription.

They have suggested to the State Department and to sources close to the White House that at the next meeting of the Big Three, Roosevelt propose to Stalin that the U.S. and U.S.S.R., as the two largest land powers likely to emerge from the war, jointly propose an international alliance aimed at eliminating conscription in Europe, the Americas and Asia.—*Worldover Press*.

* * * *

Seven Senators joined in sponsoring S. 101 which would set up a Permanent Fair Employment Practice Commission and would prohibit discrimination in employment because of race, creed, color, national origin or ancestry. Hearings were held on this bill in the Senate last fall and it was reported out so that action is hoped for early in this session by proponents of the measure.

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Creation of a state commission to "prevent and eliminate practices of discrimination in employment and otherwise against persons because of race, creed, color or national origin" is proposed in a bill introduced in the Pennsylvania Legislature.—*Religious News Service*.

* * * *

Japanese-Americans were advised against returning to the West Coast by the Rev. Leo H. Tibesar, a priest of the Maryknoll Order. Father Tibesar, who was formerly pastor of the Japanese mission in Seattle and is now Maryknoll director at Camp Minidoka, Idaho, spoke before Conference on Problems of Minority Groups.

"After thirteen years of service here,"

Father Tibesar said, "I feel that the Japanese question is hopeless of solution so far as the West Coast is concerned. The American citizen, children of Japanese parents, are entitled to a chance at education under more normal conditions than prevail along the West Coast now."

—*Religious News Service*.

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A great blessing to Uruguay's packing-house employees in recent months has been the "Law of the Hundred Hours," which obliges packing houses to guarantee a minimum of a hundred hours' pay each month to every employee who has been with the company a year or more.

Although the packing firms previously have provided a hundred hours' work for everyone, this year's lowered cattle purchases would have caused several months of complete unemployment and dangerously depressed living standards. In return for keeping the wolf from the workers' doors, the packing houses were relieved of certain taxes.—*Worldover Press*.

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It is reported that after the Tehran conference the OWI received orders to delete all references to the Atlantic Charter from its broadcasts. This act of censorship contrasts with the extraordinary backing which the Chinese Government gave the famous document at the Dumbarton Oaks conference. It is said that the Chinese demanded no less than four times that the conference incorporate the text of the Atlantic Charter into the agreement.—*Human Events*.

* * * *

A new plan for the payment of subsidies to hospitals will entitle all Australians to free hospital treatment. Estimated to cost the Commonwealth about \$14,300,000 a year, the scheme has met the approval of State Premiers. The Government will pay one dollar a day for each patient. Cost of the subsidies will be charged against the National Welfare Fund approved by Federal Parliament last year.—*Worldover Press*.

Opportunity at Westtown

TEN REGIONAL SCHOLARSHIPS of \$350 each are offered for the year 1945-1946 to Quaker boys and girls who are outstanding in character, leadership and intellectual ability, and who are prepared to enter Tenth or Eleventh Grade.

Applications must reach the School by Third Month 1st in order that arrangements may be made for the three examinations by the Educational Records Bureau which are required of all applicants. Applications are now being received. Full information may be obtained from

James F. Walker, Principal, Westtown School, Westtown, Pa.

WANTED

The Mission Board would like to have a copy of the **FAITH AND PRACTICE OF THE QUAKERS** by Rufus M. Jones. The supply at the Friends Book Stores is exhausted. If anyone has a copy which he would like to give permanently, kindly advise the Mission Board by post card. It is being used in the translation of the book into Spanish.

BIRTHS

MENDENHALL—To Russell and Lela Mendenhall of Bloomington, Indiana, a daughter, Emma Louise on January 19.

SCOTT—To Albert L. Jr. and Iren N. Scott, a daughter, Abigail Hart, on first month 25, at Newburyport, Mass. She is a birthright member of Providence Monthly Meeting Rhode Island.

DEATHS

ALLEN—Everett M. Allen on December 1, at Mooresville, Indiana. He was an Elder and property Trustee of Mooresville Friends Meeting. Services were conducted at Mooresville with Kenneth R. Pickering, the pastor, and Albert L. Copeland, a former pastor, in charge.

COX—Morris E. Cox, son of John and Mahala Morris Cox, on December 22 at Indianapolis, at the age of eighty-nine years. He was a birthright member of Friends and served in many capacities in the Westfield and Sugar Plain Meetings. He was a graduate of Earlham College and a member of the Board of Trustees of the College for sixteen years. In 1885 he was united in marriage with Margaret Ellen Newsom, who preceded him in death in 1932. Surviving are his son, Sheldon M. Cox, with whom he made his home; two daughters, Ruth M. Cox of Gary, and M. Ramona Cox of Colorado Springs, Colorado. Services were held at Westfield, with Frank Long in charge.

KENDALL—Anna M. Kendall, on January 14, at her home in Spiceland, Indiana, at the age of sixty-nine years. She was the daughter of Wilson and Martha Weesner, a birthright Friend and faithful member of Spiceland Friends Meeting. She is survived by two sisters, Emma Kendall with whom she made her home, Mrs. Albert Symons also of Spiceland; two brothers, Elmer of Richmond and Herbert of Kearney, Nebraska. Services were held in the Spiceland Friends Meetinghouse with Mack Jones in charge, burial being made in the adjoining cemetery.

KERSEY—William Rufus Kersey on October 23 near Lebanon, Ohio. He was the son of Samuel and Arena F. Kersey, a birthright member of Turtle Creek Meeting. He was married to Gertrude Hill, who lived but a short time. An alumnus of Earlham and Ohio State, he taught for a number of years in the Columbus, Ohio, high school. He had served as Presiding Clerk of Wilmington Yearly Meeting and on the Board of Trustees of Wilmington College, and had also collected many records of Friends history. Services were held in the Waynesville Friends Meetinghouse, interment being made in Turtle Creek burial ground. Surviving are three sisters, Madora Linton, Wilmington, Ohio; Bertha M. Kersey, Lebanon, Ohio; and Cora L. Kersey Cleveland, Ohio.

McCONNELL—Sarah Ann Lee McCon-

nell, at her home in Friendsville, Tennessee, on January 17, aged eighty-nine years. A birthright Friend, she was a lifelong member of the Friendsville Monthly Meeting. She is survived by three daughters, Ruth Peters, Abbie Wilson and Juanita Haase; two sons, Frank and Clint; one brother, Robert A. Lee.

MEREDITH—Isaac Hollingsworth Meredith of Mooreland, Indiana, son of Thomas Elwood and Elizabeth Jones Meredith, on December 30, aged seventy-eight years. He was united in marriage with Sarah Belle Frazier of near New Castle, Indiana, and of the five children born of this union, three survive: Edith Koontz of Mooreland, Indiana; Mary Markey of Dayton, Ohio; and Dr. Elwood Jones Meredith of Richmond, Indiana, now serving in the Medical Corps in France. Also five grandchildren, Elinor, Donald and Richard Meredith; and Thomas and Priscilla Markey.

NEWSOME—Pennington Newsome at Grammar, Indiana, on January 19, following a short illness, at the age of eighty-eight years. He was a lifelong member of Sandcreek Monthly Meeting. For many years he was an Elder, for twenty-six years Sunday school superintendent, and for a number of years a member of the Permanent Board of Western Yearly Meeting. Leslie Bond was in charge of services, burial being made at Sandcreek.

MEREDITH—Owen Meredith at Lynnville, Iowa, on January 11 at the age of sixty-five years. He was a birthright member of Lynnville Friends Meeting, where he returned his membership after having spent some time in California and becoming a charter member of Lindsay Friends Meeting. Surviving are the wife, Gertrude Austin Meredith; three daughters, Mrs. E. B. Jones of Grinnel, Iowa; Mrs. C. S. Allee of Silvia, Illinois; Mrs. R. B. Stufflebeam of Bloomfield, Iowa; and one son, Austin Meredith of East Moline, Illinois; six grandchildren and one great grandchild; two sisters, Mrs. Claude Riley of Perry, and Mrs. Frank Raaz of Jamaica, Iowa; and two brothers, J. L. and A. R. Meredith of Lynnville. Services were held at the Lynnville Friends Meeting with Orin Hutchens in charge and Ed Thompson assisting; burial being made in Woodland Cemetery.

PRESENT REQUIREMENTS

The State requires all child-caring institutions to provide certain vegetables for children entrusted to their care. It also expects all food to be properly prepared before serving. White's Institute desires to excel the State's demands but can only do so by having a gardener and a cook added to its staff of employees. Concerned prospective employees please contact Superintendent Parvin W. Bond, Wabash, Indiana.

ASSISTANCE NEEDED

General housework in Protestant family, consisting of mother and seven year old son; no drinking or smoking; good wages; write Loretta W. Jacger, 644 Abbottsford, Kenilworth, Illinois, (suburb of Chicago); Friends Meeting available.

WHEAT GERM FOR VITALITY

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LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11thth Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a.m., Church School 9:45 a.m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a.m.; Morning Worship, 10:45 a.m. Herbert Huffman, Minister, Riley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a.m. and Bible School at 11:45 a.m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Christian Endeavor 6:30 p.m. Eli S. Wheeler, minister.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Single Copies, 10 Cents
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LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Slisbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p.m. Arthur Santmler minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a.m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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